THE PACIFIC

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A HOLY NATION.

Let Liberty run onward with the years,
And circle with the seasons; let her break
The tyrant's harshness, the oppressor's spears;
Bring ripened recompenses that shall make
Supreme amends for sorrow's long arrears;
Drop holy benison on hearts that ache;
Put clearer radiance into human eyes,
And set the glad earth singing to the skies.

Clean nature's coin pure statutes. Let us cleanse.
The hearts that beat within us; let us mow
Clear to the roots our falseness and pretence,
Tread down our rank ambitions, overthrow
Our braggart moods of puffed self-consequence,
Plow up our hideous thistles which do grow
Faster than maize in May time, and strike dead
The base infections our low greeds have bred.

— Richard Realf.

Pacific School of Religion
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THE PACIFIC

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W. W. Ferrier, - - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

WILL AMERICA ARISE TO THE DEMAND?

Never in the history of our country was it so necessary that the men who have the shaping of the affairs of the nation pursue a course of action which, having in view constantly the common good, will eventuate in that good. The burdens of the war must be equitably distributed or the whole country will ere long be seething in trouble. It was for the correction of inequalities that the war broke out in Europe—no matter what was in the minds of the persons who precipitated it, nor how selfish their purpose in doing so—and for similar reason our own country has been drawn into it. This war foreshadows a holy human empire of the world, in which will be linked together all races of all colors in such a common unity and equality as is found set forth in the teachings of the Man of Nazareth and exemplified in his life and death. Together the nations of the world are being chastened and transformed for the common good. No one can tell when the war will end nor how far along the path of brotherhood it will push the world, but all persons of vision realize now that the way will at least be cleared for a great advance in the years and decades immediately following the close of the war.

Realizing how difficult is the task of our representatives at Washington we refrain from criticism; criticism would not help any; it might not be intelligently made; it is up to the President and his cabinet and congress and all departments of the government to enact those measures which will see us through. That which they do will be in the last analysis the working capital of our nation for the working out of that which is to be worked out by this war. We believe that God intends that we shall have here in America some time a real democracy, which will be part and parcel of a real democracy all around the world. In that newspaper syndicate article by Winston Churchill in the San Francisco Chronicle of last Sunday it was said aptly: "If we are to conquor we must perform the miracle of socializing ourselves, of bringing into 100,000,000 souls unity and singleness of purpose and a determination to consecrate all our efforts to that purpose. Nothing less than this will save us and save civilization."

In a press dispatch sent out from Washington on the 8th of June it was stated:

"America has not awakened yet to the gravity of the situation.

"Interviews by the United Press with representatives and senators on the subject of their mail from the constituents clearly discloses this.

"The price of patriotism has not, according to these legislators, been visualized by either big or little capital or by organized or unorganized labor. Patriotism without profit and patriotism at the expense of long hours and many sacrifices, conditions finally accepted by England, have ot yet been sensed as the contributions to be exacted from those who must be the stay-at-homes ad ultimately be drafted for work here in America far from the fighting lines.

"Administration leaders, members of the Council of National Defense and members of Congress, irrespective of partisanship, recognize the existence of a dangerous situation here. They say that neither capital nor labor will respond to the radical demands that must inevitably be made until legislation has been enacted making certain the proper distribution of the burden.

"Industrial leaders and big employers of labor say that unless the food bill or other legislation designed to check the soaring cost of living is enacted quickly serious and widespread labor troubles are inevitable."

Can the elements, the classes, each seeking its own good, be harmonized and the necessary unity of action be attained? Some weeks ago several men of wealth went from New York to Washington to endeavor to get a congressional committee to recommend that wealth be made to pay larger tribute during the war than the majority in congress apparently was contemplating.

Members of the congressional committee seem to have been astounded that men should come asking that money be thus taken out of their own pockets. But it is to just such altruism as this that this war is calling all mankind. It is the voice of the Nazarene sounding over all the earth as it has not sounded for centuries. His coming must be imminent!—not to stand on Olivet as of old, but to a fuller, grander possession of the hearts of men and women everywhere.

"Mine eyes have seen the glory of the coming of the Lord:
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of his terrible swift sword;
His truth is marching on.

"He hath sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment seat;
O, be swift, my soul, to answer him! be jubilant, my feet!
Our God is marching on."

CONTROVERSIES IN CANADA THAT GO TO THE ROOT OF THE ECONOMIC AND POLITICAL LIFE OF THE COUNTRY.

The Toronto Globe is one of the great newspapers of Canada. Accordingly what we shall quote therefrom is of considerable significance. In an editorial one day last week it was stated that some change was inevitable in the social, industrial, and political life of the Dominion before the war; that the national atmosphere immediately preceding the outbreak of war was charged with elements that presaged stormy controversies; but that "in the white heat of armed conflict public opinion has rapidly matured in respect of national problems which, previous to the war, were subjects of academic discussion. The temporary solution of the problems of industrial stagnation and unemployment brought about by the war has been followed by the revival of controversies that go to the roots of the economic and

political life of the country. The heavy burdens of war that fall upon the poorer classes of the community, contrasted with the huge war fortunes that have been made by a privileged few, have sown the seeds of agitation and discontent that can be extirpated only by drastic legislative reform and firm and honest administration."

In the quotation which follows it will be noticed that the United States is linked with Canada in a common danger:

"When democratic government, as in the United States and Canada, fails to establish a reign of justice and to promote social happiness and progress, there is a real danger that those who labor under galling social disabilities may curse this spurious democracy as autocracy's twin brother. That is what is taking place in Canada today. The country is fighting abroad the battle of democracy against a despotic autocracy, while at home there is an intolerable autocracy of wealth, which is no less intolerable because it comes in the garb of democracy and under the aegis of democratic rule.

"Autocracy must be banished from Canada whether it takes the form of a bloated plutocracy which has grown rich on the profits of war or comes in the garb of intolerance, setting race against race and creed against creed."

PATRIOTISM A NECESSARY STEP TO SOMETHING HIGHER.

In his book, "The Healing of Nations," Edward Carpenter, the eminent British writer, looks forward to a time when what he calls "fatuous empires"—"this British lion, this Russian bear, these German, French and American eagles," will fall and be rent asunder.

Carpenter believes in Patriotism only as a temporary good. Perhaps this doesn't express it exactly. We should mayhap, say that he believes in it only as a stepping stone to a higher good, or as a part of a more inclusive good—something always to be, just as the part is embraced in the whole. He says that flag-waving does not stir him, but adds in that connection: "Still, I feel that, whatever one's country may be, the love of it has value, and is not to be scoffed at. The Nation is bigger than the Parish; and to a man of limited outlook it is a means of getting him out of his own very narrow circle of life; to rob him of that in order to jump him into a cosmopolitan attitude (which to him may be quite empty and arid) is a mistake. It is easy enough to break the shell of the growing chick, but if you break it too soon, your chick when hatched will be dead."

In his book, which was written in 1915, he goes on to say: "If you look at the great majority of those who are enthusing just now about our country and patriotically detesting the Germans, you will see that notwithstanding lies and slanders and cant galore, and much of conceit and vanity, their patriotism is pulling them together from one end of Britain to another, causing them to help each other in a thousand ways, urging them to make sacrifices for the common good, helping them to grow the sinews and limbs of the body politic, and really the wings which will one day transport that body into a bigger world. Really, I think we ought to be very grateful to the Germans for doing all this for us; and the Germans ought to be grateful to us for an exactly similar reason. You will see plainly enough that the great majority of those who are at this moment giving their thoughts and lives for their countrymen and neighbors either in Germany or in England, could not by any possibility be expected to act with similar self-surrender and enthusiasm in an international cause. They are not grown to that point of development yet; and it is better thaat they should learn helpfulness and brotherhood within somewhat narrow bounds than perhaps not learn these things at all in the open and indiscriminate field of universal equality."

After remarking that "to stimulate love and friendship there is nothing like a common enemy," Carpenter continues: "There comes a time when every institution of social life becomes rotten and diseased and has to be removed to make way for the new life which is expanding behind it. Broadly speaking, we may say that the institution of Patriotism is approaching this period—at any rate over Western Europe. The outlines of an international life are becoming clearly visible behind it." And Carpenter says to his fellows: "What we have to do is to help on that international life and spirit to our best, and certainly clear out a lot of sham patriotism that stands in its way; but this has to be done with discrimination and a certain tact. People must be made to see that 'my country, right or wrong,' is not the genuine article. They must be made to understand how easily this sort of slapdash sentiment throws them into the hands of scheming politicians and wire-pullers for sinister purposes—how readily it can be made use of directly it has become a mere unreasoning instinct and habit. If a war is wanted, or conscriptions, or a customs tariff—it may be to suit the coward fears of autocratic rulers or the selfish interests of some group of contractors or concession-hunters—all that the parties have to do is to play the patriotic stop, and they stand a good chance of getting what they want."

Nevertheless Carpenter holds to Patriotism and lays emphasis on the **pushing on with discrimination.** "Always we have to remember that the wide free sense of equality and kinship which lies at the root of Internationalism is the real goal, and that the other thing is but a step on the way, albeit **a necessary step**. Always we have to press on towards the great and final liberation—the realization of our common humanity, the recognition of the same great soul of man slumbering under all forms in the heart of all races—the one guarantee and assurance of the advent of world-peace."

Carpenter is thoroughly convinced that the world is moving rapidly toward some altered perspective, and that the day is not far distant when in both social and political spheres international activity will make excessive patriotism seem somewhat ridiculous, as it has already done in the spheres of science and industry and art. However, he does not see why the two tendencies should not work side by side, remarking in an illustrative way: "The health of local organs and members in the human body is by no means incompatible with the health of the whole organism, and we may understand the great map of Humanity all the better for its being differently colored in different parts."

BATTLE-CRIES.

There is a chapter on "The Psychology of Recruiting," in the book by Edward Carpenter which we have been considering in one of its features in the foregoing article. It was written before conscription was adopted in England.

Carpenter considers the motives which urge individuals into war, whether sheer necessity, patriotism, or the prospect of wages or distinction or the love of adventure, and then advances to the declaration that whatever the motives thus urging the individual, a nation or a people in order to fight **must** have a "cause" to fight for, something which its public opinion, its leaders and its press can appropriate,

some phrase which it can inscribe on its shield, be it "Country," or "God," or "Freedom from Tyranny," or "Culture vs. Barbarism." "It must have some such cry, else obviously it could not fight with any whole-heartedness or any force." This, he declares, is a psychological necessity.

"Everyone, when he gets into a quarrel, justifies himself and accuses the other party. He puts his own conduct in an ideal light, and the conduct of his opponent in the reverse. Doubtless, if we were angels and could impartially enter into all the origins of the quarrel, we should not fight, because to "understand" would be to "forgive." But as we have not reached that stage, and as we cannot even explain why we are quarreling, the matter being so complex, we are fain to adopt a phrase and fight on the strength of that. It is useless to call this hypocrisy. It is a psychological necessity. * * * In war, therefore, each nation adopts a motto as its reason for fighting. Sometimes the two opposing nations adopt the same motto. England and Germany both inscribe on their banners: 'Culture versus Barbarism.' Each believes in its own good faith, and each accuses the other of hypocrisy."

Carpenter is of opinion that in a sense this is all right and could not be better. "It does not so much matter which is really the most cultured nation, England or Germany, as that each should really believe that it is fighting in the cause of Culture. Then, so fighting for what it knows to be a good cause, the wounds and deaths endured and the national loss and depletion are not such sad and dreadful things as they at first appear. They liberate the soul of the individual; they liberate the soul of the nation. They are made for an ideal; and (provided they are truly such) the God within is well-pleased and comes one step nearer to his incarnation."

With the foregoing thoughts in the minds of the readers of The Pacific as well as what is set forth in the article on "Patriotism a Necessary Step to Something Higher," we turn to a consideration of our own country in its relation to the war. From the time this great war began the cry here in our own land has been that it is a War of Democracy against Autocracy. Since our government entered the war the thought has been expressed variously, but all may be summed up in the phrase "a war for democracy." There ought to be no objection to that as a motto or battle-cry for everybody provided the democracy is not supposed to inhere or be found in any particular country or people. In reality our judgment is that, in the last analysis, all the nations are fighting for one and the same thing—to rid the world of parasitic and selfish domination; to advance the reign of that spirit which will cause indivduals and nations to realize that it is dishonour and contrary to the Law of Life to hold for themselves or snatch to themselves that which should belong to all and be used for the welfare of all. Very generally people do not realize this apparently, or if they do realize the wrong of it, they fail to see that they are doing it; or realizing all this, they are determined nevertheless to do it.

The democracy that our people are talking about making safe is not our democracy—we do not have a real democracy. Very many persons believe that we are in the war to make our democracy safe, and it is evident to the far-sighted that our democracy, despite their belief that we and our Allies will win, after a struggle of a few years, is in a certain sense going under just as autocracy has gone under in Russia although they who led into the war thought that that was to be more firmly established. The thing that this war will establish or push so far along that it will be established soon after the end of the war is Group Action—something greatly detested by many of our people. It was this that Germany had more than any other nation on the face of the earth. The German government is the most intensely integrated state in the world. Herein is her strength in the economic, the industrial, and the military features. To defeat her the nations heretofore fighting her have had to come to her group action, to her team work. The United States will have to come to it, and Group Action will be enthroned and will remain so enthroned that life everywhere will be transformed.

The war, then, is not in reality a war between the opposing nations. It is the beginning of the last great stand of individualism against collectivism. And the very thing in Germany which caused other nations to fear her (and which in her maddened condition, brought on with all the world practically arrayed against her after the first year of the war, has made her a menace to the whole world), is the thing, shorn of all really objectionable features, that the war will fix in every country for the good of man and the glory of God.

But this will not come about by Germany imposing on others her system in her own self-interest as she has sought to do whenever in recent years seeking to disturb the status quo. It will be self-imposed by each nation, not for its own good alone but for the world good; something assumed because the lessons of the war and of events immediately after and closely following the war will make certain the belief that along this path only is there salvation for the human race.

What, then, is the battle-cry of The Pacific? It is today and forever, as it was yesterday,

"FOR GOD AND HUMANITY."

DENOUNCED IN THE INFINITE.

Writing concerning the battle of Waterloo, Victor Hugo asked, "Was it possible that Napoleon should have won that battle?" And his answer was: "No! Why? Because of Wellington? Because of Blucher? No! Because of God!" And Victor Hugo continues: "Bonaparte victor at Waterloo! That does not come within the law of the nineteenth century. Another series of facts was in preparation, in which there was no longer any room for Napoleon. The ill will of events had declared itself long before.

"It was time that this vast man should fall. The excessive weight of this man in human destiny disturbed the balance. This individual alone counted for more than a universal group. These plethoras of all human vitality concentrated in a single head; the world mounting to the brain of one man—this would be mortal to civilization were it to last. The moment had arrived for the incorruptible and supreme equity to alter its plan. Probably the principles and elements on which the regular gravitations of the world depend had complained. Smoking blood, over-filled cemeteries, mothers in tears, these are formidable pleaders. When the earth is suffering from too heavy a burden, there are mysterious groanings of the shades, to which the abyss lends an ear. Napoleon had been denounced in the infinite, and his fall had been decided on. He embarassed God.

"Waterloo is not a battle! It is a change of front on the part of the Universe!"

Many persons, no doubt, will apply this to the Kaiser (and also to the German people, if they are consistent; for Germany has been and still is a unit in this war) and these persons will declare that the Kaiser, and his people so far as they are a unit, have been denounced in the infinite and their fall decided on. This idea should not be pressed too far. There is indeed something in Germany which has been

denounced in the infinite. There is also something in the United States, in Great Britain, in Russia, and in all the other nations that has been denounced in the infinite, and its fall decided on.

Whatever it may have been in the beginning, this war has resolved itself into a war of principles—of opposing principles operating more or less in all the fighting countries. The nations are all fighting for one and the same thing; and in their blindness do not apprehend it. The earth has been suffering from too heavy a burden. Men have been embarrassing God. National life, individual life—the whole world system, business, politics, everything—have been based on self-desire, self-interest. This is true as to Great Britain, Germany, the United States and many another nation. They have been embarrassing God, and each and all have been denounced in the infinite. Materialism, commercialism, militarism, navalism—there is not a nation that has escaped infection. If this war had not come the earth would have been burdened and blighted for centuries yet, and probably the sum of human suffering and loss would have been greater than what is being entailed now by the war.

"Get a really new world," said Lloyd George not long ago to the British people; don't always be thinking of getting back to where you were before the war."

All the world is moving forward to a new order. The old order is changing, giving place to the new. God is fulfilling himself.

In a certain sense the war ought not to have been; in another sense it had to be. We can say that we ought not to be in it; and yet, we can say that we ought to be in it. Humanity stood at an **impasse.** The war will blast that away, and man will enter a new era. There will be a spiritual uplift such as has not been known for centuries. The bodies of thousands and thousands of our young men will be blown to pieces in France, but the spirit in which they went to the sacrifice will be the inspiration to a better life all over our land; giving their lives they will save them; they will continue to live here on earth in lives thus made better by them; and they will be helping along the coming of the day when in all the walks of life, in all the countries of earth, it will be "thy brother as thyself!"

Often in the past men have transcended self; but never at one and the same time all around the world, at a time when distance has been annihilated and all men read the daily records, and stand as it were in the living presence of those who are thus inspired, has there been such a transcending. Say not that it is not in a special way a Second Coming of Christ. It is an awful time in which we live; but it is also a grand time. Selfinterest, individual and national, has been denounced in the infinite and the world is being brought to an apprehension of it.

So believing, we can say Godspeed to the men going to bear aloft the Stars and Stripes on the soil of blood-drenched France.

TENNYSON'S VISION.

Far away beyond her myriad coming changes earth will be
Something other than the wildest modern guess of you and me.

* * * * * * *

When the schemes and all the systems, Kingdoms and Republics fall,
Something kindlier, higher, holier—all for each and each for all.

All the full-brain, half-brain races, led by Justice, Love and Truth;
All the millions one at length with all the visions of my youth.

All diseases quench'd by Science, no man halt or deaf or blind
Stronger ever born of weaker, lustier body, larger mind.

Earth at last a warless world, a single race, a single tongue—
I have seen her far away—for is not Earth yet so young!

Every tiger madness muzzled, every serpent passion kill'd
Every grim ravine a garden, every blazing desert till'd.

WHAT TO SAY AND WHAT NOT TO SAY!

Not a few persons are puzzled, since war was declared, about what to say and what not to say. They wouldn't lay a straw in the way of the Government, wouldn't do anything that would cripple it in the least for the winning of the war. And yet, and yet—must nothing be commented on even though it is extravagant and untrue, and calculated to inflame? Must we overlook everything that is said or done or written? This, in order that there may be created a war spirit, whether by right methods or wrong methods, that will make our nation invincible? Can invincibility be created in such a manner? Is that what God desires should be done, or, Is it merely what men desire—the majority of men? And should a man go contrary to his conscience because the majority have decreed that he shall be branded as a traitor if he doesn't stand with them in every detail? Does the team work that is seen in these days to be necessary for success demand all that of a man? Such are some of the questions that are being asked today.

The time has gone by of course for discussing whether the United States should have gone into the war. We are in, and must see it through. Washington Gladden and former Secretary of State Bryan and Dr. Aked and Chancellor Jordan, and all other advocates of peace, so far as we know, say that the President and Congress must be backed up now.

But we do not believe that such persons will continue to keep silent if the devil is let loose in the land—and the cry patently becomes, "Anything to win the war!"

Wouldn't it be well for those who are determined to put the screws on too closely, as some undoubtedly already are determined to do—wouldn't it be well for them to act more reasonably?

THE CHALLENGE.

The Toiler speaks—
"I will give my hands, my hands
Knotted with strain and toil,
Torn with the labor of all the lands,
But you—will you give your spoil?"

The Student speaks— ,
"I will give my brain and soul,
I will not wince at pain;
I will pay to the full the toll,
And you—will you give your gain?"

The Clerk speaks—
"I will give my life—nay, breath,

O God, I have no more;
I will laugh at a grizly death,
But you—will you give your store?"

The Poet speaks—
"I will give my dreams and songs,
I will write with the sword;
I will challenge kings for these wrongs,
And you—will you give your hoard?"

The Young Man speaks—
"I will give my youth—this youth,
The glad, full flush of health;
I will kindle the torch of truth;
And you—will you give your wealth?"

The Mother speaks—
"I will give my sons—these sons,
All—all that I hold;
I will give my flesh for the guns,
And you—will you give your gold?"
—Paul Lyman Benjamin in The Survey.

MORE CONCERNING THE CAUSE OF THE NEGRO

EXODUS FROM THE SOUTH.

Last week The Pacific set forth things showing how the black man had been exploited by the white man in the South. This week we quote from the second article written for the New York Evening Post by Mr. Kennerly, a Southern-born man, and now the managing editor of the Motgomery, Alabama, Advertiser. Mr. Kennedly writes:

"The basic cause of the negro exodus, now in progress throughout the South, is low wages, whatever may be said of political and civic disabilities and lynch law. No one loves the South better than the negro, and he does not expect a large wage, but the time has come when he does expect and will insist upon, at least a living wage for his services, whether it be given as a laborer or a tenant. If he can't live in the South he will go to the North or East—to any section of the United States tha offers him a home and a living for his labor.

"Land monopoly by the white man has virtually put the laborer, especially the negro, into industrial slavery.

Workings Of Land Monopoly.

"This land monopoly means that the negro must either work as a laborer, at anything from $2.50 to $5 a week, according to what he is doing, or else take his chances on the tenant plan, which in the majority of cases, ends with the negro farmer in debt to his employer at the end of the year—not because the negro hasn't made anything, but because the negro has not been given a square deal.

"High rents and low wages are driving the negroes off the farms. The average negro farm-hand gets little more for his work than the very mule he ploughs with—that is, something to eat and a very poor place to sleep. In many instances, especially when it comes to food the mule fares better than the negro. The large majority of them have no encouragement to work. It is only in isolated cases that you find a negro tenant who is getting an honest debt. When you do, that negro has no more idea of emigrating to the North or East than the average man has of going to the North Pole.

"If it were not so tragic it would be amusing, to compare that beautiful mind-picture—the one about the 'Fields of Snowy White with Darkies Singing Soft and Low' with the true conditions under which most negroes of the Old South live to-day, and have lived these many years. Unfortunately for the negro, that picture is only a true and glorious tribute to a very small majority of the white people who have had the moulding of his destiny in their hands. The average land-owner who makes his crops by negro labor has about as much respect for the health and welfare of his tenants as he has for his neighbor's dog.

As I write this I am ransacking my memory to see if I can recall during my two years recently spent in Alabama, one single farm tenanted exclusively by negroes, where the man who owned the farm or plantation had thought enough of the comfort of the human beings, working from sun-up to sun-down to make his money for him, to furnish them with comfortable living quarters. I do not recall it.However, it must be remembered there is a vast difference between the farm tenanted with negroes and that on which the small white farmer lives and works negro labor. In many instances these negroes are well cared for, so far as the actual necessities of life are concerned.

A Picture Of Starvation.

"There is another picture, however, in my mind—a very vivid and pathetic picture—one that will, I fear, be with me for many years to come. It is a picture of the farms and great plantations through the Black Belt of what should be one of the richest and proudest States in the Union. It is the winter-time—to be exact, last December. The weather is cold, the coldest Alabama has experienced in many years. There is a party, or rather many parties, of women and men who love humanity for humanity's sake, travelling in automobiles from shack to shack over these large farms and plantations carrying food to starving negroes. In one house of two or three small rooms almost ready to tumble down, they find two, perhaps three, generations of negroes hovering around a little fireplace, with nothing to eat and no clothing or bed-covers to keep them warm.

"In another shack, there is only one room, they find a family of six or more. An old negro hobbles out to meet them, a victim of work, ignorance, and rheumatism. They had cooked the last meal in the house the day before, and he falls upon his knees and thanks God that The White Folks had not forgotten them. The picture was very different from 'Fields of Snowy White with Happy Darkies Singing Soft and Low.'

"For miles and miles these little shacks were found, and each one was a signal of distress—some worse than others, of course, but each and every one told its own sad story of privation and want in a Land of Plenty.

The crop year had been bad, and then came the floods. The land-owners were hit hard, they said, and could not efford to advance their negroes further aid, notwithstanding they had taken all the negroes had made, and the tenants still owed the plantation-owners money. The awful plight of the hungry blacks made little difference to them. If they didn't want to stay on their places they could do the best they could. The land-owners would get new niggers with the coming of spring.

"In one house, or what was supposed to be a house, just a hull of cheap pine boards with neither paint nor weather-boarding, typical of all others, was found a family of seven, a man, his wife, and five small half-naked children. All were hovering around an empty fireplace. When the man was asked why he didn't go out and cut some wood he replied he had just come from town that morning and that the "boss man" had refused to let him either cut wood on the place or hunt, unless he bought a permit for a dollar. He didn't have the dollar, and didn't want to go to jail. The man who refused the permit was one of the largest land-owners in the State and looked upon as a leader in civic and religious work.

"This great relief work among the destitute negroes was carried on for months, but the money which bought food and clothing for these poor wretches did not come from the pockets of the men who had made their fortunes robbing the negro. It came from the middle classes in the cities and the residents of far-distant cities, New York, Boston, Chicago—the principal cities of other States and the Federal Government.

"It must not be assumed that there are no well-regulated negro farms. No doubt there are such places, but considering the fact that the negro population in some sections is equal to, or more than that of the whites, they are so few they are exceedingly hard to find. The home of the average negro tenant in the South is much inferior to the most disreputable-looking barn one could possibly find in a day's ride in the farming districts of the West and Central West. I have lived and travelled extensively in both sections, and the more I see of the farms of the West, North, and East, the more I realize there is something radically wrong in the rural districts of my own home, the beautiful South. It is true there are some of the most glorious homes in the world on the farms in the Old South—homes that brilliantly typify all that is good and beautiful. But when you find one of these homes and then look at the poverty and misdirected energy among the negro shanties for many miles around it, you cannot help but ask what is the cause of it all. You can ride from one farm to another, stop at every one of these negro shacks and find living conditions, with very rare exceptions, practically the same.

"You will find a house, in many instances, almost ready to fall down, with no fence around it, no garden or fruit trees, a make-shift of a barn, no smokehouse, or any other improvements to make a home a home. The average white man who works these people, living under such deplorable conditions, will tell you that the negro is to blame —that he is shiftless, a worthless cuss, and wouldn't make himself a home if he could. But he doesn't tell you that many of the tenant negroes who have been on his place for years have been in debt to him ever since the first year; that he has some of them tied up so they can't leave until he is ready to kick them off the place and get some new niggers."

PROMOTING CHURCH SUCCESS BY PREACHING HEALTH.

An Address by Rev. E. A. King at the Santa Clara Association Meeting at Pacific Grove.

In a recent number of the "Congregationalist" there is an account of a very interesting meeting of the Boston ministers. Mrs. Edith A. Talbot spoke on "The Churches and the New Cults." After she had given her address a great many ministers asked her questions revealing a universal interest in the subject. Mrs. Talbot said, among other things, that the movements and experiences she had been studying had actually enlarged the spiritual life of many of the people who had entered into the new movements. She urged the ministers that they should more completely appreciate the popular hunger for a religion which would yield health, happiness, and prosperity. She thinks that these elements are already in the regular Christian churches. She believes that the Christian religion contains all the necessary principles and truths and the church should seek to emphasize these more than they have in the past.

This is a very significant report which comes to us of the West, because here in the West we find a greater liberty on the part of Christian people to read and study and participate in these so-called modern movements. I have a young man friend who recently joined the Methodist Church and on the very same day he became a member of the Theosophical Society. He told me he saw absolutely no incongruity in doing this because the society which he joined really contained the best elements of all the different religions of the world. I really think he is devoting more time and thought to this new experience than he does to his church.

It seems to me that the Christian Church as an organization has spent so much time on the important matter of personal salvation from a spiritual point of view that it has neglected to emphasize the physical well-being of the individual Christian. There has been a sort of feeling, and perhaps conviction, that "bodily exercise profits little," as St. Paul has been credited with saying. What St. Paul really said was that bodily exercise profits for a little time. The salvation of the soul is of more importance than the health of the body. This seems to have been the idea for many centuries. It has been taught by many that physical disability is primarily intended to be a discipline. Sickness and pain are a part of God's plan and good Christians should suffer quietly and patiently and endure hardships as good soldiers of Chist. If one should turn the pages of church history backward he would be surprised to read of the various doctrines that have been preached on this momentous question. At times the body itself has been considered essentially evil and religion consisted in "beating it under," in mortifications, in terrible self-tortures. Piety has often been a mortification of the flesh rather than a life of holy service. One does not have far to go to find religious sanction for all sorts of unsanitary conditions of existence.

If we turn the pages of science we shall see strange sights for it is well known that superstitious religion has fought against the progress of medicine, surgery, sanitation and all such endeavors to improve the physical condition of humanity. There has been an argument abroad that poor, human, handicapped people should endure their physical defects here upon the earth, upon the ground that at death they will be relieved from bodily conditions entirely, and then be able to enjoy heaven all the more. Whether or not this doctrine is very prevalent now I do not know, but I have heard enough of it in years past.

It is not my purpose in this paper to give the history of religious healing, but it makes very interesting reading for those who have the desire to investigate. All I need say here is that there has been a gradual change in the world of religious thought concerning the healing of the body. The history of the evolution of medicine and surgery shows that great changes have taken place among the regular doctors themselves. Gradually they have turned from the constant use of drugs to the application of psychological laws and various kinds of water treatment, light baths, and massage. Physicians today, or at least a great many modern physicians, have their offices and sanitariums fitted with every useful device for the cure of patients. It is generally agreed by the progressive regular doctors of the day that one of the greatest healing agents in the world is faith. This does not mean necessarily what we are in the habit of calling religious faith. It means not only a desire to get well but a positive settled purpose to do so and a wholesome belief that a cure will be forthcoming. Our best medical literature tells us that a cheerful spirit is better than drugs. It is generally stated by medical authorities that over 75 per cent of all the common ailments of mankind would recover without medical attention if the patient was hopeful and had the proper nursing.

The human body is so made that it tends to cure itself of almost every disability.

Through the experiments and discoveries in the realm of psychology it has been demonstrated that the mind and body are inter-related and the mind has a tremendous influence upon the physical functions of the body. The revelations that have been made concerning what is popularly known as the sub-liminal consciousness, or the sub-conscious mind, have brought a whole new world of force into life's experience. Laws have been discovered and those who have made a careful study of these things are able, by the power of suggestion and auto-suggestion, to actually produce healthy conditions and to cure various kinds of diseases.

One of the most wholesome features of this modern movement is that a great host of intelligent men and women of high character believe that all of these forces used for healing, happiness and prosperity, are divine forces. This gives a religious aspect to this whole modern movement of health which is bound up so thoroughly with spiritual well-being. It is perfectly natural that this should be so because we have come to believe that the unit of personal identity is not the body alone or the spirit alone, but the body and spirit together make up the complete person. We are compelled to say with Browning:

> "Let us not always say,
> 'Spite of this flesh today
> I strove, made head, gained ground upon the whole.
> As the bird wings and sings,
> Let us cry, 'All good things
> Are ours, nor soul helps flesh more, now, than
> flesh helps soul.' "

Another very interesting feature of this movement is that the element of faith is the factor upon which dependence is placed by all. Opposition has been made by the church, or at least by some church people, that this is just common, day by day faith, a sort of low grade faith that does not approach the high realms of so-called saving faith. This is a very weak sort of argument I will admit, and in point of fact is hardly worthy of serious consideration. I have heard it used , however. The fact is there is only one kind of real faith. The object of faith may give it a name. In practical usage there is "business faith," "social faith," a kind of "natural faith," and if there is faith in Christ it is "saving faith." Ultimately all faith is faith in God or if not so understood by the person exercising this force it is faith in some fundamental reality or some underlying elemental power. In the broadest and deepest sense faith that heals is real faith in God, the source of life and power. It is no wonder, therefore, that many people who have attended the service of the regular "orthodox" Christian churches all their lives long and have not heard an emphasis placed upon bodily healing, turn quickly and gladly to organizations and cults that preach and teach these things in the name of religion. It is very often the case that if the church says anything at all on the subject it is a word of condemnation.

I will not take your time in a review of the modern movement called the Emanuel Movement because practically everybody knows something about it. A great many churches undertook in various ways to copy Dr. Worcester's methods but they did not succeed very well. I know of a number of ministers of different denominations who at that time preached series of sermons on various phases of health. They did a great deal of good but were severely criticised by members of these same churches because they did not see what place a lecture or sermon on phases of bodily health had in a Christian church. There have been a number of ministers who have undertaken to hold clinics in their churches and have done a world of good and are still doing it. There are others who have failed to accomplish anything worth while and have given it up because it could not be made practical.

One of the most interesting cases I know anything about is that of a Presbyterian minister, the pastor of a very large church. An unusually large number of persons left his church to join the Christian Science church. This exodus startled him and he made up his mind that he would counteract this influence if he possibly could. He announced that on a certain night each week during the winter he would hold a service in his church for the purpose of healing and discussions of health matters. This he did with a very great success. I have in mind a Congregational minister who made a similar discovery and then planned a series of lectures and meeting of this kind. I should like to say here that this same minister spent six months in reading and studying in order to prepare himself adequately for this particular service which he intended to render.

I would like to call your attention to a very remarkable sermon that was preached by Dr. Mark A. Matthews of the First Presbyterian Church of Seattle. He took for his text these words: "He sent them forth to preach the kingdom of God and to heal the sick;" Matt. 10:8, and "The prayer of faith shall save him that is sick." Jas. 5:15. Dr. Matthews said among other things:

"The church is in the world to do at least three things, namely: Preach the kingdom of God, heal the sick, and lift the heavy burdens now destroying the oppressed. The church must come back into its primitive consciousness of healing power. It must realize it is in the world to heal the sick and that there is a condition of ill health due to its neglect in exercising the gift of healing.

"There is a certain amount of therapeutic work legitimately within the scope of the church's power and duty. Its work of healing is logical, natural and void of any mystery. It is not done by the exercise of any supernatural or divine power vested in the church, but but by the exercise of the natural therapeutic power found in Christianity. God has not delegated to the church, to anybody in the church, nor to anybody in the world, the supernatural power of performing miracles, but he has given to the redeemed—the church of Jesus Christ—consecrated Christians, the dynamic therapeutic power of Christianity, and of a wholesome Christian environment.

"The church must be made conscious of this fact, because there are cults, organizations, fakes and quacks which are claiming the power to heal. The church of Jesus Christ is the only organization in the world which has such power, or is in a position to exert the influence of therapeutic cheerfulness. True, this power of Christianity has been in the church since its organization; and it has increased the health of the world, has saved the lives of millions and has blessed the world with a condition of sanitation, health, cheerfulness, sunshine and happiness it could not have received from any other source.

"This view of the church's work ought to be presented at this time for at least two reasons: First, to expose the blasphemy and fallacy of a certain so-called cult which is neither Christian or scientific. Second, to show the true position and work of the church in healing the sick."

This is a remarkable utterance because it comes from a man who has had a very large experience as a pastor and one who has seen in his own parish the devastating effects

of the modern health cults and therapeutic religions. Dr. Matthews is a national figure and anything he might say on this subject is at least worth considering. In the same way I might quote many other ministers and their testimony would all come to this: The church that makes some kind of a serious attempt to include health, happiness, and prosperity as a part of its working creed and philosophy usually satisfies the hunger of both body and mind and becomes a wholesome saving influence in the community where it exists. The sad part of this story is that most of our churches have waited altogether too long before undertaking this rectifying ministry.

Many a church has lost some of its most active and consecrated leaders just because these men and women have not been able to find in the church to which they belonged the spiritual and physical help that they seemed to need. The literature of the modern faith-healing cults is peculiarly spiritual in spite of its materialistic application If the church could have satisfied this need years ago it would be a much stronger organization than it is today and there would be a less number of splendid people in the little circles and societies that now exist for healing comfort.

Let me now, in bringing this paper to a close, tell the simple story of our own experiences. In the latter part of the year 1916 I preached a series of sermons on the "Drama of Job," and discovered that a great many people were interested and the Sunday evening audiences increased in size. The largest number came to hear the lecture entitled "The Plunge Into Pain." I could see very readily that the thing which interested these people was the discussion concerning the relation of God to disease and pain. I determined to make good use of this newly aroused interest and so planned a series of lectures for Sunday nights in January. In order to give you some idea of the nature of the subjects discussed the following are presented:

"God Wants You To Be Well."

"Heath is Catching."

"The Wonderful Law of Suggestion."

"How to Cure Yourself and How to Stay Cured" (Auto-Suggestion).

"The Secret of an Overcoming Life" (Faith),

The audiences continued to increase in numbers and in interest and the month of February was devoted to similar themes. One of the subjects was, "The Gospel of Pain and the Language of Suffering." Another was, "How God Cures Disease." One lecture was on"Paths to Power and Success." These meetings were continued in March with topics like these: "The Wonderful Law of Habit," "The Tyranny of the Physical" and "The Cure for Worry." In every case the meeting was a religious service. At first we used moving picture films but gave them up because we did not care to devote so much time to mere educational entertainment. During the entire course we used lantern slides and mottoes on the screen and for many of the lectures we used charts and diagrams specially prepared for the lantern screen. We sang gospel hymns and opened the meeting with prayer. There was usually a solo or quartet. The spirit of the meeting was devotional though I did not hesitate to make the people laugh at times. We tried to make the atmosphere of the meeting optimistic, hopeful and cheery. A person who came with aches and pains, brooding on his ills, would be lifted out of himself for the time being and given a new inspiration calculated to last forever,

It ought to be said right here that I did not advocate healing by faith alone. We sought to show that God uses many methods and that even the use of means of various kinds may be just as divine as the use of prayer alone. It was made quite clear that there are physical conditions that often cause mental depression and even disease. When these physical disabilities are removed health comes. It can all be summed up by saying that we tried to present a well rounded, full orbed point of view and that we undertook to read men and women to an appreciation of religion in terms of faith and health.

The whole experience has been beneficial. Some people have come back into the church life on account of the effort. Some have found our church, sort of discovered it, and are now regular attendants. The publishing of the lectures in summary in the papers made a wider ministry possible and resulted in good. I know of no evil results. We have determined to repeat the course next year and perhaps bring to our city a trustworthy therapeutic teacher and practitioner. This later purpose has not yet been settled but everything looks in that direction.

Perhaps it would be helpful if I told you the names of some books I have found worth while in connection with these lectures. First of all should be mentioned Dr. William S. Sadler's "The Physiology of Faith and Fear or the Mind in Health and Disease.". ."Faith and Health" by Dr. Charles R. Brown is a very practical and suggestive volume. During the course three books came into my possession and I desire to commend them. They are sane and unusually helpful. They are "Suggestion," "Healing One's Self," and "Healing Others," all by Dr. C. F. Winbigler of Los Angeles. Of course there are many other books but these have given satisfaction.

It seems to me that the exodus that is going on all the while in our regular, conventional churches to health cults and pseudo-religious orders is a serious weakness in our method of attack upon the problems of life. We may explain this movement away from the churches in any way we please. We may criticise the people and dissertate on the decay of religion, but such an attitude will accomplish nothing except to widen the breach. There is no reason at all why churches of any order should overlook the physical well being of their members. When the church really sets herself to the task of preaching a whole gospel the tide will turn and the churches will prosper as they have not for many years.

CONFERENCE OF PACIFIC COAST SUPERINTENDENTS AND SECRETARIES.

The Conference Superintendents and District Secretaries for the Pacific District held their third annual meeting in Portland, June 5-7, with a full representation of all the conferences and the national societies. There were present at the meeting L. O. Baird, J. H. Matthews and J. M. Dick of Washington, A. J. Sullens of Oregon and Southern Idaho, L. D. Rathbone of Northern California, Geo. F. Kenngott of Southern California, and H. H. Wikoff, H. H. Kelsey, M. B. Fisher and Geo. W. Hinman representing the Pacific District.

The first session on Tuesday morning was devoted to organization and the preparation of a list of subjects for discussion. After the meeting had been called to order by Mr. Wikoff, chairman for the last year, Mr. Matthews led in prayer. Mr. Fisher was then chosen chairman and Mr. Hinman secretary, and all present were invited to submit topics for discussion, which were accepted after brief consideration, as the docket for the meeting.

On account of the necessary absence of several members on Tuesday, some of those present enjoyed the generous hospitality of Portland Congregationalists in an automobile

trip along the wonderful Columbia Highway. Another day Dr. Dyott welcomed the conference at a very pleasant luncheon. It was a pleasure also to attend the quarter centennial of Dr. Staub's church. But in general the conference took little time for social diversion and spent Wednesday and Thursday in continuous earnest, profitable and very harmonious consideration of questions concerning the development of Congregatinal work on the Pacific Coast. There was wide divergence of opinion on many points, and very frank discussion, but the results were constructive and helpful to all.

Wednesday morning Mr. Kenngott opened the session with prayer, and after the presentation of additional topics for the docket, there began a general discussion on "The purpose of the conference, value and significance of its action, and recognized basis of our association together." It was brought out that the first meeting of superintendents and secretaries was in the nature of an experiment, that the second meeting established the conference as a desirable and permanent institution, and at the beginning of this third meeting it was necessary to have a clear understanding of its constitution and purpose. There was a general consensus of opinion that the conference would be a valuable aid in attaining unity and efficiency in our Congregatioal work on the Pacific Coast, and it was voted that the membership consist of superintendents of state conferences and secretaries of national societies in the Pacific District, or their representatives, and that other paid general workers in the district able to attend be invited to sit as honorary members.

The conference then took up the discussion of a resolution recently passed by the Southern California Conference regarding the work of the district secretaries, and there was full expression of opinion on all phases of the question of co-operation between state and national officers. It was voted that there be a committee on findings to formulate the sense of the meeting on the matter, and later they submitted the following report which was unanimously adopted:

With regard to the resolution passed by the Southern California Conference respecting the relation of the Coast secretaries to the state conference, our discussion disclosed unanimity on these points, viz:

1. That the supervision of the Sunday School missionary work should rest in the state conference along with the home missionary work.

2. That there should be such correlation that the conferences may know the plans and business of the national societies in their bearing upon the churches of the several conferences, and that the conferences should aid in promotion and office details.

3. That the Education Society divide the Coast territory and that an Educational Secretary be appointed for the Northwest.

Also, that no unanimity prevails respecting the disposition of the remaining societies and their secretaries, a preponderating judgment holding that the efficiency and economy of administration of the several societies in the district require men in the field expert in their several lines and responsible therefor.

After the adoption of these findings at the beginning of the Wednesday afternoon session, the conference undertook a careful consideration of the whole subject of collection, accounting and transmittal of funds for our Congregational work under the Apportionment. Many phases of the matter were discussed at length, specially the progress made by the state conferences in the development of machinery for these purposes and the problems not yet completely solved. It was voted that there be a committee to formulate our findings from this discussion and to present recommendations. On Thursday morning the committee presented a report, which, after considerable further discussion and modification, was adopted, as follows:

"In the relation of the local church to collection, accounting and forwarding of gifts, the conference found.

"First, that education in the missionary needs, stewardship and methods of a thorough every-member canvass should culminate in enlisting the entire congregation, including children, in the weekly offering system, both for missions and current expenses.

"Second, That the weekly offering system should be supplemented by opportunities for free-will offerings for our national causes and at least a bi-monthly presentation of our denominational missions. In no church should there be less than two such offerings each year, an Easter missionary offering and a Harvest Home (Thanksgiving) offering, to be divided among our Congregational missions.

"Third, The solicitation of individual gifts should be encouraged apart from and in addition to the apportionment.

"Fourth. That a column of Individual Gifts to Congregational Work should be inserted in the Year Book, so that each church may have the credit for the gifts from its large donors without lessening the responsibility of the other members for its apportionment.

"Fifth. That there should be two treasurers (for current expenses and for benevolence) and each one should be furnished at cost with the proper record books, so that individual quarterly receipts may be furnished each subscriber with a quarterly statement of the individual and the church account.

"Also, we recommend that an earnest effort be made to introduce into every Sunday school the Tercentenary Plan of missionary education and giving.

"That there should be a similar plan for the Christian Endeavor and like societies which should prevent the diversion of their generous enthusiasm and gifts from our denominational work.

"That every organization in the church should regard its missionary giving as a part of the church apportionment. In connection with the Every Member Canvass in each church, the women's societies, young peoples' societies and Sunday school should be asked to make their pledge to denominational benevolences, which is to be fully credited to the church's giving on apportionment.

"That the amount asked from the women's societies of each church by the State Branch and Union should be sent out at the same time as the State Conference apportionment, and included in the total apportionment of the church, and that an effort be made by all State Branches and Unions to make their plan of work conform as closely as possible to the percentages for the different missionary societies agreed upon by the State Apportionment Committee, on which, to that end, they should be represented.

"That offerings from all organizations in the local church be forwarded through the church treasurer of benevolence.

"That state treasurers of Branches and Unions be requested to send promptly and regularly to conference treasurers each month a detailed statement of gifts received from each church to each society, and should be furnished with a uniform blank for reporting collections to the conference treasurers.

"We further recommend that the churches of the several conferences send their offerings for Congregational work to the Conference treasurer within the first ten days of each month, and that the Conference treasurers make settlements in full, including itemized statements within the first half of each month, with the district officers of the na-

tional societies, and send quarterly statements to the churches.

"That the conferences through their superintendents, directors or benevolence committees seek for greater uniformity in the apportionment (in accordance with the National Council schedule for the several states), both as to percentages and per capita, and to this end conferences should be held between conference officials, district secretaries and the Commission on Missions, and the district secretaries should be invited to meet with state apportionment committees in working out details of the apportionment for individual churches.

"And finally, that the churches be strongly urged to meet the full apportionment for all our denominational agencies alike."

As a part of Wednesday afternoon program there was an extended discussion of a co-operative program for church visitation this fall, with a view to bringing larger spiritual help and inspiration to pastors and forwarding the Tercentenary Program. In connection with this, consideration was given to a proposed trip by Dr. Scudder next spring on the Pacific Coast, and to a possible arrangement for next spring and future years, according to which eminent speakers and the representatives of our denominational missionary work might reach in a continuous itinerary a large proportion of the spring association meetings in the Pacific District.

In connection with a discussion of the campaign of the Layman's Missionary Movement a committee was appointed to consult with the leaders of other denominations concerning regulating the coming to the Coast of such special campaigns.

There was also an extended discussion of the work of the American Sunday School Union in the Pacific District and its relation to our Congregational Sunday school missionary work. Considerable diversity of opinion was expressed, and no action was taken.

To sum up the findings of the latter part of the afternoon's discussion, and to work out details of our denominational campaigns among the churches of all Pacific Coast conferences three were appointed a committee, and their report, as follows, was received and adopted Thursday morning:

"It is the judgment of this body that Oregon and Southern California arrange for co-operative fellowship meetings, beginning in Oregon during the latter half of October and in Southern California November 4-18, under the direction of the conference superintendent with the assistance of the district secretaries.

"That Washington and Northern California arrange for a church visitation and survey for as many weeks as may be necessary to visit each church, holding meetings to discuss evangelism and other topics.

"That the Tercentenary Program be referred back to the conference for further consideration.

"We suggest that pastors be requested to come together for a retreat in some special meeting or at the beginning or the close of association meetings when deemed desirable.

"We would recommend the adjustment of dates for association meetings in all the conferences on the Pacific Coast, according to the following schedule, so as to permit Dr. Scudder (and possibly Mr. Vassiloff) to reach them and present to each a strong program on the Tercentenary:

Walla Walla Association, Eastern Washington Association, North Yakima Association, March 31-April 6.

Tacoma Association, Seattle Association, Northwestern Association, April 7-13.

Portland Association, West Willamette Association, East Willamette Association, April 14-20.

Sacramento Valley Association, Central Association, Upper Bay Association, April 21-27.

Sonoma Association, San Francisco (special meeting), Oakland, April 28-May 4.

Santa Clara Association, San Joaquin Association, Kern Association, May 5-11.

Southern California Conference May 14-15.

The committee was ordered continued, with power to act in working out details of the program for fellowship meeting and church visitation and itinerary of Dr. Scudder which they had proposed.

Thursday morning, on account of the absence of Mr. Fisher, Mr. Kenngott, who had been elected vice chairman, called the meeting to order and Mr. Rathbone led in prayer. After the presentation and acceptance of the two reports given above, there was an informal discussion on several topics, and it was voted

"That we recommend that all matters relating to the national societies be handled through the district offices.

"That the resolution of the Southern California Conference with reference to the Rev. M. G. Papazian for a campaign among the churches to present the terrible calamity that has befallen the Armenian nation, be referred to Mr. Kelsey with power to act."

After considerable discussion concerning the overture to the National Council with regard to The Pacific and the establishment of a Pacific Coast depository, it was voted:

"That we endorse the overture on The Pacific and the Pacific Coast depository.

"That we favor the establishment of a central depository in San Francisco with sub-stations in Los Angeles and in the Northwest."

It was also voted that the San Francisco Congregational offices be authorized to secure the Tercentenary Sunday School material from the East and distribute it to those schools which have registered, according to lists submitted from each conference.

"That Mr. Kenngott be asked to serve as chairman of any group of Pacific Coast men who may be at the National Council, to present such of our findings as may be necessary and other matters of Pacific Coast interest."

There was a general discussion of comity relations with other denominations in which Mr. Kenngott reported the notable advance in Southern California by which the superintendents of several denominations are united in a detailed agreement for co-operation in surveying new fields and joint care of certain federated work. No action was taken on the matter.

After a discussion of co-operation in the conferences of the Layman's Missionary Movement, it was voted

"To request Mr. Kelsey to present Congregational missionary work in the denominational rallies in connection with these conferences."

Mr. Kenngott finding it necessary to leave the conference, Mr. Rathbone was elected acting chairman, and the matter of fellowship with the foreign-speaking churches in our conference was taken up. After some general discussion it was voted

"That Mr. Sullens be asked to represent the fellowship of the Pacific Coast churches, and Mr. Wikoff to represent the national missionary societies in the conference of German churches of the United States at Portland, June 20-24."

Informal discussion followed concerning Pacific University, but no action was taken.

It was voted "that the records of this meeting be sent to all members, that they be printed in the Pacific, and copies of the findings be forwarded to state conference treasurers and the president and treasurer of women's state organizations.

Also "That next year's meeting of the conference be held in Los Angeles and that arrangements be left in the hands of the chairman and secretary."

The Conference was then adjourned sine die.

GEO. W. HINMAN, Secretary.

IN CAMP AT SAN ANTONIO.

Our Troop Train arrived in San Antonio at six-thirty on a warm and sunny morning. In fact, we have since learned that all mornings are warm and sunny.

After three days of train, two poor meals a day, heat, sage brush and desert, the feel of the ground was good. We were marched a mile and given breakfast and then again inspected by a physician. If we were stamped like government-inspected meat each inspection time we would be needing extensions to hold them all.

Next we were loaded in big army trucks and taken through San Antonio and on seven miles south of town to our camp.

There are two camps here—one for actual flying and one for the new and unassigned men. We were taken to the latter, lined up and counted a few times. The sergeant found to his dismay that he had brought down one more man than his list called for. Promptly the red tape started unrolling and we did not learn the finish.

After standing in lines nearly all day we drew two army blankets and a cot each and were marched to our part of our tent city. The writer was assigned to the last tent in the last row. Within two days his tent was "away up town" and many more erected beyond.

Our city is laid out in company streets—one company to each side of the street, fifteen tents, each holding ten men, to the company. At the head of each street is the orderly ten. These are quite elaborately decorated. Many have the earth around then terraced aand bordered with rocks. Air-ships, flags, and eagles are also favorite decorations outlined in rocks. One tent boasts the rock profile of President Wilson, even to the spectacles, and it needs no explanation to recognize it.

Meals are served at six-thirty, eleven-thirty and five Two companies are served from each cook tent. The men form in line and pass by a table. Each man has a pint cup, a knife, fork and spoon, and a metal pan with lid and folding handle. As each man passes the table he receives his portion, and while the government has figured out just how much is sufficient for each man—it is not enough by a long shot.

The cooks are as cleanly as possible but to all rules there must be an exception. One company had a cook who was the last word in physical filth. The men stood him a week and saw no change, so as a gentle hint, a number seized him one afternoon and started for the water-trough, but were stopped by a guard. But the start had the desired results as ten minutes later he was being marched to the river between armed guards and convoyed by four others armed with scrubbing brushes and soap. Although most jobs in the army are not too enthusiastically undertaken, that one was thoroughly done.

From five p. m. to midnight the men not on duty are allowed to leave camp. For 25 cents a jitney takes one to town or an occasional truck, or a walk of three or four miles brings one to a carline. One is not compelled to return by midnight, but if he does not do so he receives five days' special duty on the business end of a pick and shovel.

San Antonio, claiming a population of 150,000,000, is a busy-appearing city. Its chief item of historical interest is "The Alamo," in which one may spend a very enjoyable afternoon looking into the post. To see it now with street cars and buildings all around makes it hard to believe that but a few decades ago a mere handful of Americans stood off Santa Ana and six thousand Mexicans—and that he had the seven survivors lined up in front of the building and shot.

The streets of the town are narrow as are also the sidewalks. The army uniform outnumbers the civilian suits seen on the street, as about 60,000 soldiers are quartered around the town. But with all the crowds the enlisted men are a quiet and orderly set. In town their tastes vary but the first general motion is for a bath and here the local Y. M. C. A. is doing splendid work. They allow a man a cake of soap, two towels, a hot bath and swim, all for fifteen cents. Some days they handle over four hundred, and their accommodations are small. After the bath the barber —then the big eats, for camp grub is meant to sustain life and not to please the appetite. Then the movies and a rush to get back before twelve.

The writer has seen no drunkenness, and with the new law in force forbidding the sale of intoxicants to any man in uniform none will be seen. This law meets with the approval of most of the enlisted men and the hearty applause of the candy and ice cream parlors, which are doing a record business. The saloons seem to be rather hostile towards it and the largest announced that it would have to close its doors as trade had fallen off seventy-five per cent. Long live President Wilson!

Mail call is twice a day and it is interesting to watch the men when they receive letters, but sad to see some that are always omitted. You who have friends or acquaintances in the army or navy—don't forget to drop them a line. The boy who delivered your groceries, or faced you in the bank—they are all here, and a cheerful letter may mean more than you can know in a moment of homesickness or despair. Cakes, candy, reading matter, etc., are not turned down and great is the man in his tent who receives a box from home.

The Army and Navy Y. M. C. A. is now erecting a large frame building at the edge of the camp. "First in war and first in peace," this institution is certainly first in the hearts of the enlisted men. Your uniform is the only admittance card needed; you are made welcome and have the pleasant feeling that it is yourself and not your money that is desired.

The camp is full of rumors and nothing is known for a certainty except that the writer must go on guard duty in ten minutes—and it's hot. GEO. H. DeKAY, Jr.

2nd H Recruit Co., Provisional Aviation School, San Antonio, Texas.

LETTER FROM SHAOWU, CHINA.

Dear Pacific:

When I returned to China last autumn, the sympathies of the nation seemed to be with the Germans; for Germany was the enemy of Japan. But now all is changed. The United States have declared war on Germany, and China must follow the lead of her best friend. But the people do not seem enthusiastic over the situation. We have near at hand a meeting for Bible Study here at Shaowu in which British, German-Americans and Americans will participate. We have all been such good friends; and I believe that we will continue to be such. An editor-

ial in the Pacific some two years ago very correctly characterized this war as a "War of Delusions." I used to dream of a compact between the three kindred nations, Germany, Great Britain, and the United States to restrain the whole world from going to war; they could have done it. But this dream has been sadly dispelled. They have deposed the Son of God, the Prince of Peace, from His supremacy; they have rejected the waters of a great river which overflows its banks. When folks ask where my sympathies are and why, I reply, "Caesar," "Belgium."

At last Shaowu has had a Christian wedding in foreign style; and it has been a splendid object lesson to the Chinese Church in this region. Rev. C. L. Storrs took to wife Miss Mary M. Goodwin who was the college friend of Mrs. Kellogg. Rev. and Mrs. Kellogg are supported by the First Congregational Church of Portland, Oregon; and by the way, Mrs. Kellogg has an aunt in Germany. After the wedding Mrs. K. mailed a postal card to this aunt, giving a brief account of the wedding; but it was returned from Foochow with the statement that as now China was at war with Germany the Chinese Post Office could not forward mail to that country.

About one hundred miles west of us lives and labors a very devoted German missionary, who last December came over and brought greetings, and helped us in our Annual Meetings. He has five brothers in the German army. His sympathies are, of course, with the Fatherland and with his brothers.

When I was in San Francisco in 1868 with Myron Eells, he on his way to Hartford and I on my way to Bangor, I was asked to send a letter occasionally to The Pacific, and during seven sevens of years I have continued to do so.

J. E. WALKER.

"CHRISTIANITY INTERNATIONAL OR NOTHING."

Interesting Events in First Church, Tacoma.

The Rev. Dr. Frank N. Dyer is giving a series of Sunday morning sermons on "Christianity International or Nothing."

June 3 he spoke on, "The International Man and Savior." June 10 on "The Bible an International Book." June 17th he will speak on "The Church an International Organization." June 24th, on "The World Re-ordered and Redeemed—Christianity's Goal."

On a calendar for a recent Sunday was the following:

"The world is turning and overturning! What has Christianity to do with it? Dr. Dyer will endeavor to show how the movements of men are keeping step with the purpose of God."

On Sunday, June 3d, Dr. Dyer answered the following questions:

"What is the Value of the Pacifist?" 'Is Organized Labor Loyal to the Country?" "Will the Liberty Loan Hurt Tacoma?" "Was Mrs. Catt Right in Claiming: the President is Now an Autocrat?" "Do We Abandon Democracy in War Time?" "Is Conscription a Violation of American Rights?" "Who are Exempt on Registration Day?" "Is it a Disgrace to be Selected to Defend Our Country?" "Should Americans be Content to Have Other Nations Deefnd Us?" "Is Congressman Johnson on the Right Track in Insisting That Universal Military Service Must Follow the War?" "What Was the Best Thing Mr. Balfour Took to Britain?" "Deutchland Uber Alles? or God Over All?"

The secret of success in life is for a man to be ready for his opportunity when it comes.—Disraeli.

NOTES AND PERSONALS.

The Rev. E. E. Youtz is supplying the pulpit at Sonoma until the time for his departure to Honolulu.

Next Monday at the meeting of the ministers in San Francisco the Rev. Hilton Pedley, for many years in missionary work in Japan, will speak.

President Nash of the Pacific School of Religion has been engaged to supply the pulpit of Central Union Church, Honolulu, for three Sundays in July.

The pulpit of the First Congregational Church of San Francisco will be occupied next Sunday by the Rev. Hilton Pedley, who has been a missionary in Japan for twenty-seven years.

We hope that many will read the report of the Conference of Pacific Coast Superintendents and Secretaries. Their findings have no authority, but there are therein the deliberate judgments of men who have considered carefully and baly questions of vital interest to all Congregationalists.

Fourteen persons were welcomed into the fellowship of Plymouth Church, Oakland, last Sunday, six coming on confession of faith. At the prayer-meeting on Wednesday evening, June 6, the Rev. F. W. Dean showed his pictures of the East Bay churches and gave an interesting talk in connection therewith.

June 18 at seven p. m., at 21 Brenham Place, San Francisco, Mr. Leong Beng Yee will be ordained to the gospel ministry. The sermon will be given by the Rev. F. L. Cooper; the prayer by Secretary Hinman; charged to candidate by Dr. Pond; charge to church by the Rev. W. Floyd; right of fellowship by Rev. A. B. Snider.

The Rev. Dwight J. Bradley, a graduate of Pacific School of Religion, and for a time Mr. Palmer's assistant in Plymouth Church, Oakland, has been called from his pastorate in Cleveland, Ohio, to the pastorate of the First Congregational Church of El Paso Texas. Mr. Bradley will soon be half-way back to California. Indeed, he will be all the way back for a while, being announced to fill the pulpit of Plymouth Church, Oakland, July 22 and 29.

AN ACHIEVEMENT AT RIPON.

On Sunday, May 20, a beautiful church building was dedicated at Ripon and pastor and people go about with the doxology in their hearts and on their lips.

The Rev. J. J. Kelly has been pastor at Ripon since January, 1913, and has done there a notable work. It has been up-hill work all along; but Mr. Kelly did not lose heart, and now all joy and rejoice that he held on and led them in the way he did.

The church building which cost approximately $3,000, was dedicated without indebtedness. About $525 was raised on dedication Sunday so that this might be.

Superintendent Rathbone preached the dedicatory sermon. In the evening the Rev. C. M. Streeter of Loomis preached. Mr. Streeter and Mr. Kelly were intimate friends back in Wisconsin. Mr. Kelly came to the Protestant Church from the Catholic faith 31 years ago. He became acquainted with Congregationalism while doing evangelistic work in the East, came to love it, and the next step was into our fellowship. California is glad to have him enlisted here. The Pacific congratulates the church at Ripon on what they have achieved under his leadership.

FIRST CHURCH, PASADENA.

At the communion service on June 3rd, twelve members were received, four of these on confession. Eleven children were baptized at an impressive service last Sunday morning. Children's Day was observed at the Sunday-school hour, the room being daintily decorated in pink and white for the occasion. The Tercentenary program arranged by the National Committee was carried out with fine effect, making one of the most satisfactory Children's Day programs ever given by the school.

On May 21st the Men's Club gave what has become an annual event, a Ladies' Night, when the men provide the supper and the women the program. On this occasion the ladies produced a special Men's Club edition of the Southwest Breeze—the monthly magazine of the Woman's Church Aid Meeting, which is now in its seventh volume. This special number contained things grave and gay, local hits and other features designed for an evening of relaxation and merriment.

The two women's societies are to follow their usual vacation custom of holding afternoon joint sessions during the summer.

President Blaisdell of Pomona College recently gave at the Sunday morning service the message inspired by the Conference of College Presidents and Other Educators, which he had just attended in Washington. So profound was the impression created by this address that Dr. Blaisdell was prevailed upon to repeat it later before a mass meeting of citizens. John Willis Baer is quoted as calling it "The most wonderful address I have listened to in many a year."

During recent Sunday evenings Dr. Fox has been giving a series of "Messages from the Prophets," discusing timely topics for these stirring days from the writings of the Old Testament period. The evening service is to be discontinued during July, August and September.

The prayer-meetings have been of unusual interest during the past few weeks because of a series of experience meetings. Five men and fiive women were asked to speak briefly on "My Experience in Reading the Bible." Then followed on subsequent evenings, "My Experience in Prayer," "My Experience in Christian Service," "My Experience in Sunday School and Christian Endeavor Work," "My Experience in Giving."

CENTRAL ASSOCIATION.

The annual meeting of the Central Association of Congregational churches and ministers was held at Ripon May 22 and 23. The meeting was held just in time to use the new church, which was dedicated May 20th. There were many complimentary remarks about the enterprise, and many expressions of surprise that they should have built so fine and modern edifice with the money expended. This church was organized about seven years ago and has had some peculiar problems which Pastor Kelly and his devoted people seem to be solving gradually.

The Central is one of the smaller associations in Northern California, but this does not prevent it from holding helpful and inspiring meetings. The papers and addresses this year were to the point, and in the opinion of many exceptionally good.

On Wednesday evening the meeting was called to order by the retiring Moderator and pastor of the Ripon Church, J. J. Kelly. An address of welcome was given by Rev. G. W. Nowack, pastor of the Brethren Church of Ripon, which was responded to by the Moderator, W. A. Schwimley of Lodi. Bro. Schwimley also preached the sermon from John 12:21, his theme being, "The World Challenge in the Life of Christ." Not the least factor in the success and enjoyment of the meeting was the part rendered by the Ripon choir. How they can sing! Pastor Kelly's pride in this case is justifiable.

The general theme was the "Larger Congregationalism," a symposium on wihch was given as follows: 1. "The Ministry—Its Reach," by R. H. Sink of Stockton; 2. "The Laity—Its Democracy," by Prof. Amos Hiatt of Ceres; 3. "Its Co-operative Breadth," by H. L. Preston, Ceres.

Rev. D. E. Skinner gave an address on "How to Enlarge Our Missionary Borders." "Young Life in the C. E. World as Viewed by Congregationalists," was handled by a visitor from the Sacramento Valley Association, Rev. C. M. Streeter of Loomis. Rev. E. J. Singer, who said he was sent by the Bishop, spoke in the interest of the Tercentenary celebration.

The Woman's Hour was conducted by Mrs. E. W. Drury of Stockton. At this hour Miss Elizabeth Benton, Secretary of Literature, etc., gave an instructive address in the interest of the W. B. M. of the Pacific.

Rev. C. M. Streeter of Loomis suggested that in order to maintain more friendly relations we might fraternize more clearly. Acting on this suggestion R. H. Sink was appointed a fraternal delegate to the Sacramento Valley Association, and J. J. Kelly to the San Joaquin Valley Association.

The officers of this association are elected one year in advance. The following were elected for the ensuing year: Moderator, H. L. Preston, Ceres; Assistant Moderator, Mrs. G. W. Patterson, Ripon; Registrar and Clerk J. W. Buck, Ceres. J. J. Kelly of Ripon was appointed a delegate to the National Council and Wm. A. Schwimley of Lodi member of the State Missionary Board. Missionary Committee—R. H. Sink of Stockton, L. A. Sahlstron of Lockford, and Prof. Amos Hiatt, Ceres.

The closing address was given Wednesday evening on "The Traditional and Literal Interpretation of Scripture" by L. A. Sahlstron, after which the association adjourned to meet at Lockford next May. J. W. BUCK, Registrar.

SAN MATEO.

Children's Day was observed May 27th. The exercises took the place of the morning service. There was a large attendance and a good collection.

The last of a series of Bible class socials held at the homes of the members was held recently and entitled "Musical Night." The pastor read a paper on "The Influence and Power of Music." One of the features of these events has been that no refreshments other than a glass of water have been served.

Four ladies from our church attended the W. B. M. P. and the H. M. U., meeting at Redwood City and reported a most profitable time.

The pastor served on the Conscription Board of the San Mateo Precinct June 5th.

THE WORK AT CAMPBELL.

Last Sunday was Children's Day in this church. The fine program prepared by the Sunday School and Publishing Society was used, and a generous offering for the work of that Society was taken. The idea of the program was historical, based upon the landing of the Pilgrims at Plymouth Rock. The songs, the recitations, the Mayflower ship, the decorations, the costumes, and the object sermon for the children combined to make a very attractive and

profitable morning hour. Six fine boys from the Sunday school, ranging in age from ten to fifteen, were received into the church on confession of their faith. There were three baptisms, one a babe in arms. There is being arranged a call for a Council of Installation in the near future for the purpose of making public recognition of the permanent relation that is from this time to exist between this church and Mr. Eckles. The relations for the past eight months have been very pleasant; and both people and pastor are ready, without waiting for the end of the stated year, to enter upon the permanent relation. Next Sunday the pastor is to exchange pulpits with Mr. Atkinson, formerly for so many years pastor of this church.

LONG BEACH.

A notable visit on Sunday morning, June 3rd, to the neighboring Willowbrook Church was organized by the Washington Gladden Club of Long Beach.

Delegations from the club and church, the chairmen of the church organizations, the Baraca class and the entire church school orchestra, with Pastor Henry Kendall Booth, going in a fleet of a dozen automobiles, held possession of the Willowbrook building from 10 to 10:30. With the usual hme attendants the little edifice was crowded to its limits.

Brief talks, music and a stimulating address from Mr. Booth on "Enthusiasm" were the incidents of an occasion alike profitable to the hosts and guests, the latter returning to Long Beach in time for the morning service.

For The Children.

WATCH THE CORNERS.

When you wake up in the morning of a dark and cheerless day
And feel inclined to grumble, pout or frown,
Just glance into your mirror and you will quickly see
It's just because the corners of your mouth turn down.
Then take this simple rhyme,
Remember it in time,
It's always dreary weather in countryside or town,
When you wake and find the corners of your mouth turned down.
If you wake up in the morning full of bright and happy thoughts
And begin to count the blessings in your cup,
Then glance into your mirror and you will quickly see
It's all because the corners of your mouth turn up.
Then take this little rhyme,
Remember all the time,
There's joy a-plenty in this world to fill life's cup
If you'll only keep the corners of your mouth turned up.

—The Sabbath Visitor.

HOW TO MAKE TIME FLY.

Bertie was very cross and miserable because he had to do his lessons. He had thrown his book peevishly on the table and ruffled his hair in a fit of temper, and had stamped upon the floor and had done other foolish things, and now he was standing at the window looking out moodily upon the lawn. How slowly the time went by! Tick, tick, tick! What a slow, stupid clock it was! Why did it not go faster? It seemed ages since ten o'clock, and yet it was only eleven now. Another hour and a half before lunch.

His father entered the room and looked at him sadly. "Tired of doing nothing, Bertie?" said he. "Come out on the lawn with me, and I will show you something."

They walked out together, and Bertie's father showed him the birds darting hither and thither, the sparrows and starlings in the eaves, and the rooks high up in the great trees, and the robins among the hedges. Then he asked Bertie to listen to Tom, the stable boy, whistling and singing merrily as he went about his work. "Do you know why they are so happy, Bertie?" he asked.

Bertie shook his head.

"It is because they are all busy doing something. The birds are building their nests. Tom is doing his duty in the stable. It is God's law that we cannot be happy unless we are at honest work. Now try it for an hour and see how the time slips by."

Bertie's face brightened. He felt interested to see how the experiment would succeed. He went in and set himself to learn the second and third declensions in Latin, walking to and fro as he did so. By the time he had accomplished his task he looked up, expecting to see that half the time had gone. He could hardly believe his own eyes. The hand of the clock pointed to half-past twelve! He had been so busy that he had not even heard it strike the hour.—Advocate.

The Home

THE DEMORALIZATION OF SUMMER.

Every mother knows how extremely difficult it is to put up bars that have once been lowered; to withdraw privileges that have once been given. When the vacation ends, we are all confronted with problems which, in the careless ease of the summer, we have ourselves made, but which we are reluctant to solve. Greater freedom than is wise may have been granted the children, living an unrestrained open air life in some simple country settlement.

Here is a lad for whose manners and morals teachers and parents have an all-winter struggle. In the summer he finds himself granted unwonted liberty. He wears what he pleases and grows careless and slovenly in his appearance, putting up a bitter fight against even homeopathic doses of soap and water. He scorns a hair cut and refuses a necktie. It is such hard work to get him dressed on Sundays that he makes you think of the old Maine fisherman who said he'd "never a' knowed when Sunday come less'n he had beans for breakfast.' Therefore, he runs wild on Sundays as on weekdays. He chooses his associates from the boys of the place—what harm can come to him from simple, country lads? But by and by when winter's conventional rule is once more established, we find a boy with habits of untidiness, habits of Sunday neglect, habits of uncommon speech and worst of all, sometimes, from "simple country associations," habits of unclean thought.

In many a country place there come cheap shows, of the one-night-stand variety. Parents who refuse to allow their children to go to a city theatre (there are still a few, although they are fast dying out,) will permit them, "just for fun," to go to a country show, and sit for two or three hours in a badly lighted unventilated hall, eating peanuts and chewing gum (because it is fun and they can't do it at home) and watching a poor and utterly vulgar play.

"It isn't bad," said one, parent, excusingly.

"No," retorted another, 'it's worse; it's demoralizingly

vulgar and neither your child nor mine will ever forget it."

The parents can forget it; it is negligible for them; they have fine standards of comparison. The child has no such standards. These vulgar shows, even at an impressionable age, are rapidly creating standards for him.

Is it well for those of us who are responsible for children to have two sets of regulations—one for winter and one for summer? May we not expect our girls and boys to be wellbred, clean, pure, refined, all the year around?

Summer engenders lawlessness, and it is well to be on our guard against it. Parents who would hold their children strictly to account, should they violate city or town ordinances, think nothing of allowing them to override the regulations of a country place. In one village two children of summer visitors, in the face of a printed prohibition, were allowed by their parents to bathe in the reservoir. The mother is a refined and intelligent woman, strict and careful with her children. This, to her, was "only the country," and boys and girls were allowed to break the law unrebuked. Is not this demoralizing to the child's sense of the dignity of all law and its rightful authority over him wherever he may be?

These are all straws which point a blowing wind. No child can be trained well and carefully for nine months of a year and allowed to run wild for the other three, without the usual result, that a little license will undo the effect of much law. The plea is, let the children gain health and vigor by unrestrained life and action. Yes, by all means let them—but be sure that while the physical life is being built up, the moral life, in its far-reaching efforts, is not seriously undermined.—Grace Duffield Goodwin in The Congregationalist.

BACK EAST EXCURRIONS

SALE DATES:

June 1, 2, 11, 12, 16, 17, 26, 27, 30.
July 1, 2, 11, 12, 16, 17, SHRDLU
July 1, 2, 16, 17, 24, 25, 31.
August 1, 14, 15, 28, 29.
September 4, 5.

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(Direct Routes)

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Omaha, aKnsas City	67.50
Dallas, Houston, San Antonio	70.00
New Orleans, Memphis. St. Louis	77.50
Chicago	80.00
Minneapolis, Sa. Paul	84.45
Washington, D. C., Baltimore	116.00
New York Philadelphia	118,20
Boston	120.20

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